1 – Traditions narrated from Umm al-Muminin, 'Aisha (ra), Ashura was the day (all wordings from the ahadith)

Ahadith from Umm al-Muminin 'Aisha							
No mention of the fast of Jews / Moses and Christians							
	10th Muharram fast as a fast of the days of Jahiliyyah (pre-Islamic Islam)	Mention of pre-Islamic fast of the Quraysh	Mention of Ashura fast as fast of Jews / Moses & Christians		Mention of Arrival In City of Medina	Mention of when the fasting of the Month of Ramadhan was Obligatory	Wordings from the ahadith on Ashura fast When Ramadhan fast made Obligatory
Hadith # 1	***Bukhari, 3831***	***yes***	***no***	***no***	***yes***	***yes***	***optional, or not to fast***
Hadith # 2	Bukhari, 4504	yes	no	no	***yes***	yes	Ashura fast given up
Hadith # 3	***Bukhari, 1893***	***yes***	***no***	***no***	***no***	***yes***	***who doesn't want to fast, may not fast***
Hadith # 4	Bukhari, 2001	yes	no	no	no	yes	optional to fast on Ashura
Hadith # 5	***Bukhari, 2002***	***yes***	***no***	***no***	***yes***	***yes***	***gave up fasting on Ashura***
Hadith # 6	Bukhari, 1592	yes	no	no	no	yes	wishes to leave fasting on Ashura
Hadith # 7	***Muslim, 1125***	***yes***	***no***	***no***	***yes***	***yes***	***abandoned, who so wants to***
Hadith # 8	Muslim, 1126	yes	no	no	no	yes	abandoned, who so wants to
Hadith # 9	***at-Tirmidhi, 753***	***yes***	***no***	***no***	***no***	***yes***	***fast was left***
Hadith # 10	abu-Dawud, 2442	no	no	no	***yes***	yes	fast Ashura was abandoned

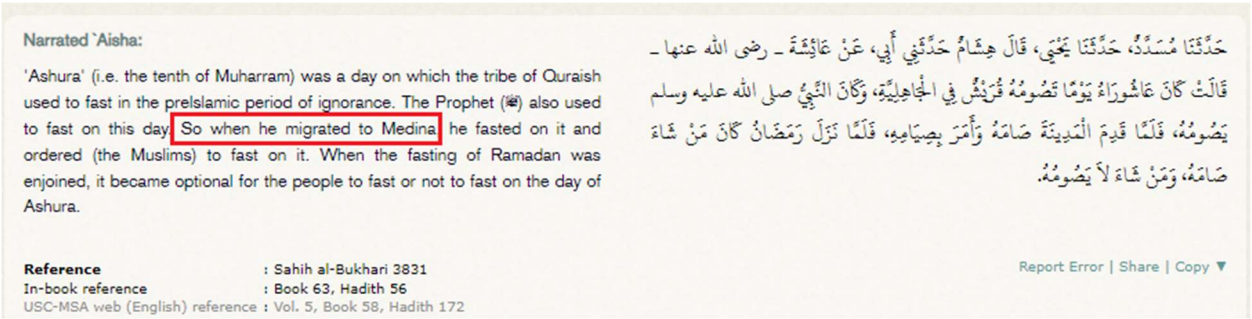
[1] when the **Quraysh in the pre-Islamic period** (i.e jahiliyyah), fasted
[2] the Prophet (ﷺ) used to fast on this day, but when the fasting for the Month of Ramadhan was enjoined, it **became "optional" to fast on Ashura**
[3] With the fasting of the Month of Ramadhan**, the Prophet "gave up" fasting on 'Ashura**
[4] with the fasting of the Month of Ramadhan, **the fasting on Ashura was "abandoned"**

All traditions from Sahih, al-Bukhari

from Umm al-Muminin 'Aisha

[1] Narrated `Aisha, Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The Prophet (ﷺ) also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. **When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura**.

https://sunnah.com/bukhari:3831



Narrated `Aisha:

'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the prelslamic period of ignorance. The Prophet (ﷺ) also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

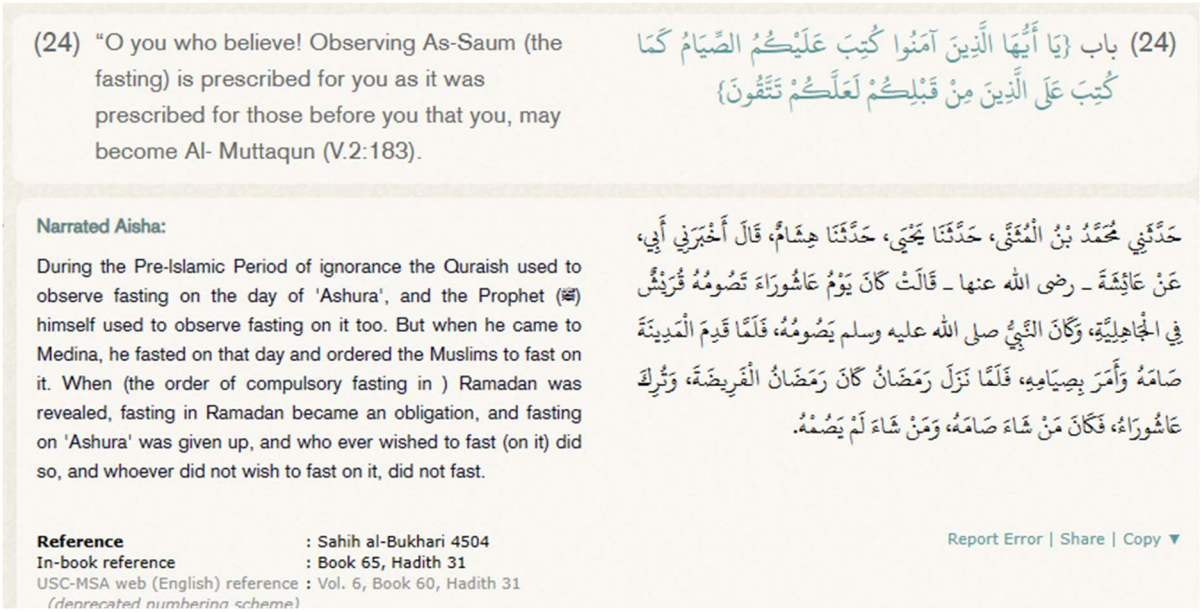
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، قَالَ هِشَامٌ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نُزِلَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لاَ يَصُومُهُ.

Reference : Sahih al-Bukhari 3831
In-book reference : Book 63, Hadith 56
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 172

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[2] from Umm al-Muminin ‘Aisha, with this additional wording, “ … When (the order of compulsory fasting in) Ramadan was revealed**, fasting in Ramadan became an obligation**, **and fasting on 'Ashura' was given up**, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.”

https://sunnah.com/bukhari:4504



(24) “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you, may become Al- Muttaqun (V.2:183).

(24) باب {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}

Narrated Aisha:

During the Pre-Islamic Period of ignorance the Quraish used to observe fasting on the day of 'Ashura', and the Prophet (ﷺ) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on 'Ashura' was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ رَمَضَانُ الْفَرِيضَةَ، وَتُرِكَ عَاشُورَاءُ، فَكَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ.

Reference : Sahih al-Bukhari 4504
In-book reference : Book 65, Hadith 31
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 31
(deprecated numbering scheme)

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[3] from Umm al-Muminin ‘Aisha, with this additional wording, “ … whereupon the Prophet (ﷺ) said, "**He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast.**"

https://sunnah.com/bukhari:1893



(1) Chapter: Fasting is obligatory in (the month of) Ramadan

(1) باب وُجُوبِ صَوْمِ رَمَضَانَ

Narrated `Aisha:

(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet (ﷺ) said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."

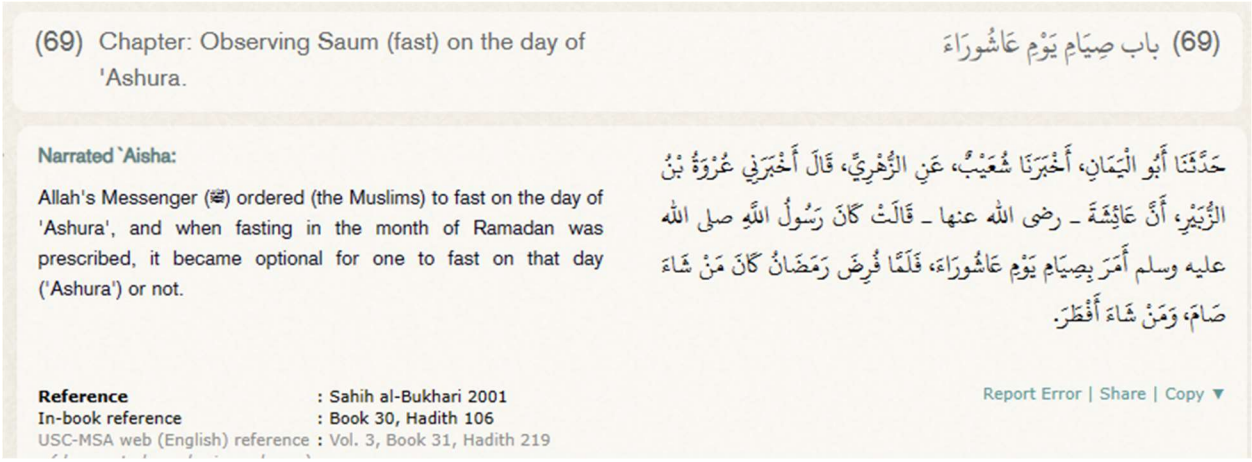
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ قُرَيْشًا، كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَفْطَرَ".

Reference : Sahih al-Bukhari 1893
In-book reference : Book 30, Hadith 3
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 117

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[4] from Umm al-Muminin ‘Aisha, with this wording, “ **… when fasting in the month of Ramadan was prescribed**, it became **optional** for one to fast on that day (**'Ashura**') or not.”

https://sunnah.com/bukhari:2001



(69) Chapter: Observing Saum (fast) on the day of 'Ashura.

(69) باب صِيَامِ يَوْمِ عَاشُورَاءَ

Narrated `Aisha:

Allah's Messenger (ﷺ) ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not.

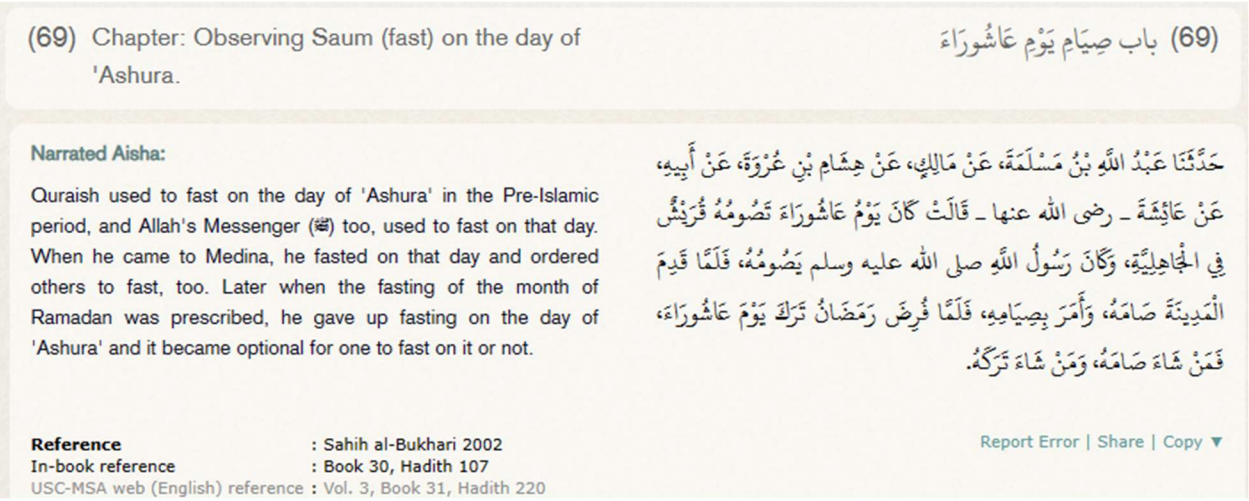
حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

Reference : Sahih al-Bukhari 2001
In-book reference : Book 30, Hadith 106
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 219

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[5] from Umm al-Muminin ‘Aisha, with this wording, “ …. Later when **the fasting of the month of Ramadan was prescribed**, **he gave up fasting on the day of 'Ashura'** and it became optional for one to fast on it or not.”

https://sunnah.com/bukhari:2002



(69) Chapter: Observing Saum (fast) on the day of 'Ashura.

(69) باب صِيَامِ يَوْمِ عَاشُورَاءَ

Narrated Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Messenger (ﷺ) too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ، وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ.

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Reference : Sahih al-Bukhari 2002
In-book reference : Book 30, Hadith 107
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 220

[6] from Umm al-Muminin ‘Aisha (ra). With this wording, “ … When Allah made the fasting of the month of Ramadan compulsory, Allah's Messenger (ﷺ) said, "**Whoever wishes to fast (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so**."

https://sunnah.com/bukhari:1592

(47) Chapter: The Statement of Allah Most High: "Allah has made the Ka'bah—the Sacred House—a sanctuary of well-being for all people, along with the sacred months, the sacrificial animals, and the ˹offerings decorated with˺ garlands. All this so you may know that Allah knows whatever is in the heavens and whatever is on the earth, and that He has ˹perfect˺ knowledge of everything."

(47) بَابُ قَوْلِ اللَّهِ تَعَالَى: {جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلاَئِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

Narrated `Aisha:

The people used to fast on 'Ashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka`ba used to be covered with a cover. When Allah made the fasting of the month of Ramadan compulsory, Allah's Messenger (ﷺ) said, "Whoever wishes to fast (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so."

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ ـ هُوَ ابْنُ الْمُبَارَكِ ـ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ، فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ ".

Reference : Sahih al-Bukhari 1592
In-book reference : Book 25, Hadith 78
USC-MSA web (English) reference : Vol. 2, Book 26, Hadith 662

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All traditions from Sahih, al-Muslim

[7] from Umm al-Muminin ‘Aisha (ra), with the wording, “ … He who wishes to observe this fast may do so, **and he who wishes to abandon it may do so.**”

https://sunnah.com/muslim:1125

(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

'A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger of Allah (ﷺ) also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said:

He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.

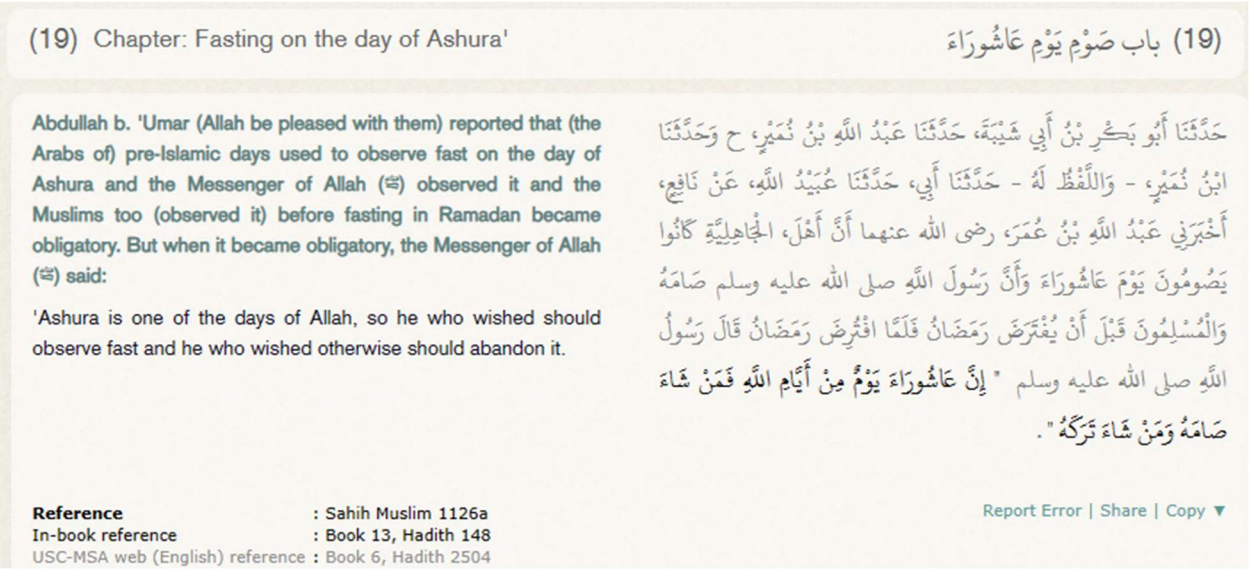
حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ " مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ ".

Reference : Sahih Muslim 1125a
In-book reference : Book 13, Hadith 143
USC-MSA web (English) reference : Book 6, Hadith 2499

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[8] from Umm al-Muminin ‘Aisha (ra), with the wording, “ … 'Ashura is one of the days of Allah, so he who wished should observe fast and he **who wished otherwise should abandon it**”

https://sunnah.com/muslim:1126



(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (ﷺ) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (ﷺ) said:

'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، رضى الله عنهما أَنَّ أَهْلَ، الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَامَهُ وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ فَلَمَّا افْتُرِضَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ ".

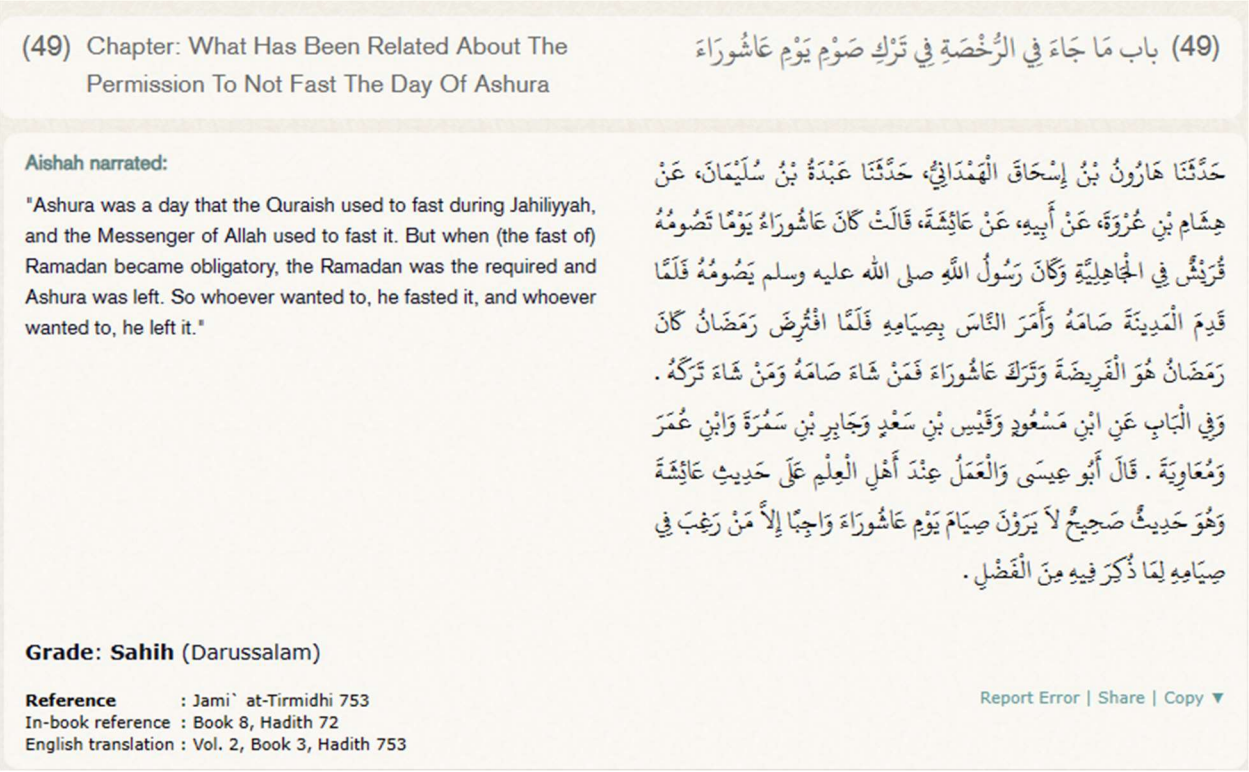
Reference : Sahih Muslim 1126a
In-book reference : Book 13, Hadith 148
USC-MSA web (English) reference : Book 6, Hadith 2504

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Tradition from Jami, at-Tirmidhi, (Sahih)

[9] from Umm al-Muminin ‘Aisha (ra) "**Ashura was a day that the Quraish used to fast during Jahiliyyah**, and the Messenger of Allah used to fast it**. But when (the fast of) Ramadan became obligatory, the Ramadan was the required and Ashura was left**. So whoever wanted to, he fasted it, and whoever wanted to, he left it."

https://sunnah.com/tirmidhi:753



(49) Chapter: What Has Been Related About The Permission To Not Fast The Day Of Ashura

(49) باب مَا جَاءَ فِي الرُّخْصَةِ فِي تَرْكِ صَوْمِ يَوْمِ عَاشُورَاءَ

Aishah narrated:

"Ashura was a day that the Quraish used to fast during Jahiliyyah, and the Messenger of Allah used to fast it. But when (the fast of) Ramadan became obligatory, the Ramadan was the required and Ashura was left. So whoever wanted to, he fasted it, and whoever wanted to, he left it."

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةَ وَتَرَكَ عَاشُورَاءَ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ .

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَقَيْسِ بْنِ سَعْدٍ وَجَابِرِ بْنِ سَمُرَةَ وَابْنِ عُمَرَ وَمُعَاوِيَةَ . قَالَ أَبُو عِيسَى وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ عَلَى حَدِيثِ عَائِشَةَ وَهُوَ حَدِيثٌ صَحِيحٌ لاَ يَرَوْنَ صِيَامَ يَوْمِ عَاشُورَاءَ وَاجِبًا إِلاَّ مَنْ رَغِبَ فِي صِيَامِهِ لِمَا ذُكِرَ فِيهِ مِنَ الْفَضْلِ .

Grade: Sahih (Darussalam)

Reference : Jami` at-Tirmidhi 753
In-book reference : Book 8, Hadith 72
English translation : Vol. 2, Book 3, Hadith 753

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Tradition from Sunan, abi-Dawud, (Sahih)

[10] from Umm al-Muminin ‘Aisha (ra), with the wording, “ …. When the Messenger of Allah (ﷺ) came to Medina, he fasted on it and commanded to fast on it. **When the fast of Ramadan was prescribed, that became obligatory, and (fasting on) 'Ashurah was abandoned**. He who wishes may fast on it and he who wishes may leave it.”

https://sunnah.com/abudawud:2442

(831) Chapter: Regarding Fasting The Day Of 'Ashura'

(65) باب فِي صَوْمِ يَوْمِ عَاشُورَاءَ

'Aishah said:

The Quraish used to fast on the day of 'Ashurah in pre Islamic days. The Messenger of Allah (ﷺ) would fast on it in pre-Islamic period. When the Messenger of Allah (ﷺ) came to Medina, he fasted on it and commanded to fast on it. When the fast of Ramadan was prescribed, that became obligatory, and (fasting on) 'Ashurah was abandoned. He who wishes may fast on it and he who wishes may leave it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، - رضى الله عنها - قَالَتْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةَ وَتُرِكَ عَاشُورَاءُ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ .

Grade: Sahih (Al-Albani)

حكم : صحيح (الألباني)

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Reference : Sunan Abi Dawud 2442
In-book reference : Book 14, Hadith 130
English translation : Book 13, Hadith 2436

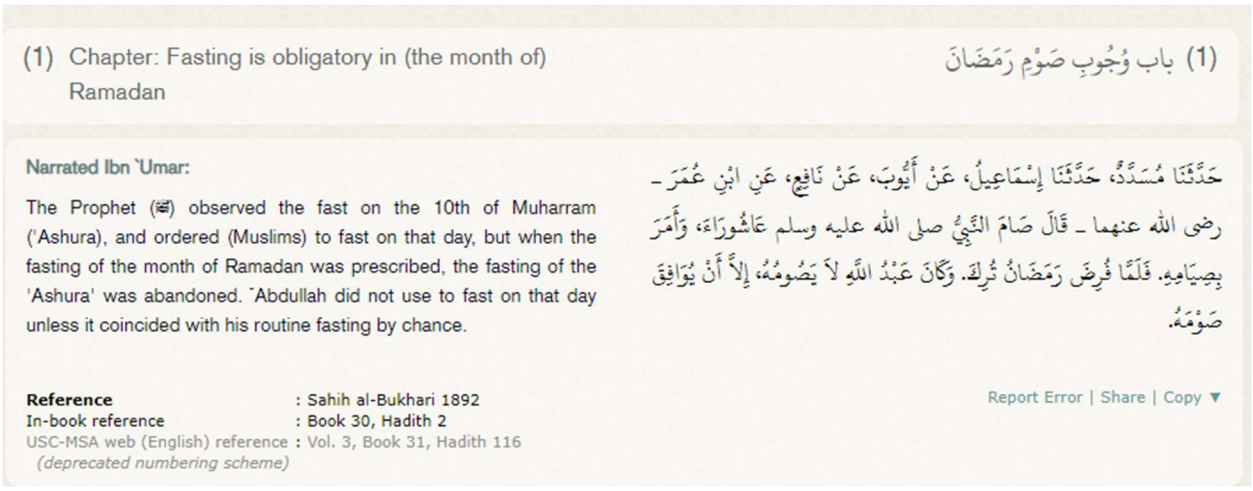
2 – Traditions narrated from Ibn Umar (ra) and others, Ashura was the day (all wordings from the ahadith)

Ahadith from Ibn Umar							
No mention of the fast of Jews / Moses and Christians							
	10th Muharram fast as a fast of the days of Jahiliyyah (pre-Islamic Islam)	Mention of pre-Islamic fast of the Quraysh	Mention of Ashura fast as fast of Jews / Moses & Christians		Mention of Arrival In City of Medina	Mention of when the fasting of the Month of Ramadhan was Obligatory	Wordings from the ahadith on Ashura fast When Ramadhan fast made Obligatory
Hadith # 1	***Bukhari, 1892***	***no***	***no***	***no***	***yes***	***yes***	***Ashura fast was abandoned***
Hadith # 2	Bukhari, 4501	yes	no	no	***no***	yes	upto one to fast
Hadith # 3	***Bukhari, 2000***	***no***	***no***	***no***	***no***	***no***	***may fast***
Hadith # 4	Muslim, 1126	yes	no	no	no	yes	may fast 'or' abandon it
Hadith # 5	***Muslim, 1127***	***no***	***no***	***no***	***no***	***yes***	***the prophet abandoned it'***
Hadith # 6	Muslim, 1128	no	no	no	no	yes	neither forbade, nor particular
Hadith # 7	***Muslim, 1129***	***no***	***no***	***no***	***no***	***no***	***observe it or not observe it***
Hadith # 8	abu-Dawud, 2443	yes	no	no	no	yes	who wishes, may fast
Hadith # 9	***Ibn Majah, 1737***	***yes***	***no***	***no***	***no***	***no***	***may fast or leave it***

[1] fasting of the 'Ashura' was "**abandoned**"
[2] fast of the pre-Islamic (i.e jahiliyyah) period, it is "**upto one**" to fast
[3] "who ever wishes" to fast on 'Ashura
[4] "so he who wished should observe fast and he who wished otherwise should abandon it."
[5] the Prophet, "**abandoned** it (i.e the fast of 'Ashura)"
[6] "neither commanded us nor forbade us, nor was he so particular about it.", from Jabir b. Samura
[7] "He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it", from Muawiyab b. abu Sufiyan
[8] fast of the pre-islamic (i.e. *jahiliyyah*) days, "He who wishes may fast on it"
[9] fast of the people of ignorance (i.e. *jahiliyyah*), "wants to fast may do so, and whoever does not want to may leave it"

[1] Narrated Ibn `Umar, The Prophet (ﷺ) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

https://sunnah.com/bukhari:1892



(1) Chapter: Fasting is obligatory in (the month of) Ramadan

(1) باب وُجُوبِ صَوْمِ رَمَضَانَ

Narrated Ibn `Umar:

The Prophet (ﷺ) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

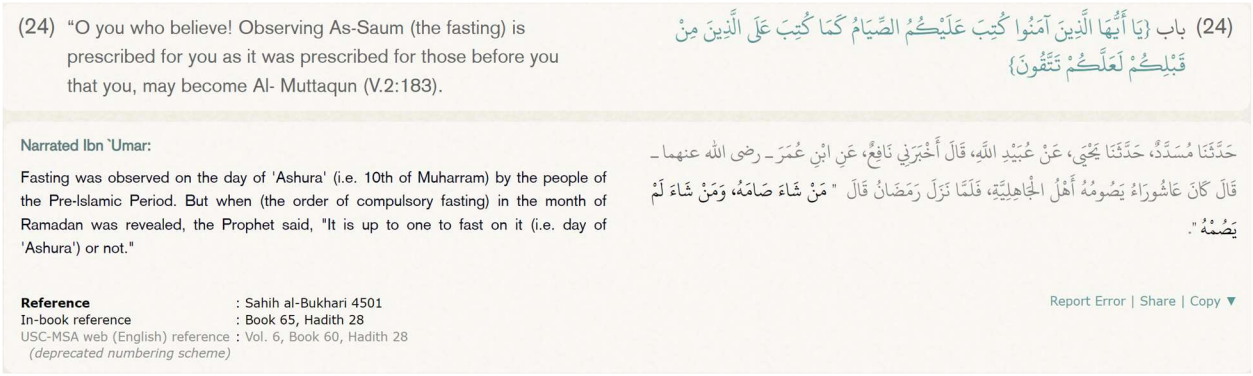
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ صَامَ النَّبِيُّ صلى الله عليه وسلم عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تُرِكَ. وَكَانَ عَبْدُ اللَّهِ لاَ يَصُومُهُ، إِلاَّ أَنْ يُوَافِقَ صَوْمَهُ.

Reference : Sahih al-Bukhari 1892
In-book reference : Book 30, Hadith 2
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 116
(deprecated numbering scheme)

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[2] Narrated Ibn `Umar, Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-Islamic Period (i.e *jahiliyyah*). But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not."

https://sunnah.com/bukhari:4501



(24) "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you that you, may become Al- Muttaqun (V.2:183).

(24) باب {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}

Narrated Ibn `Umar:

Fasting was observed on the day of 'Ashura' (i.e. 10th of Muharram) by the people of the Pre-Islamic Period. But when (the order of compulsory fasting) in the month of Ramadan was revealed, the Prophet said, "It is up to one to fast on it (i.e. day of 'Ashura') or not."

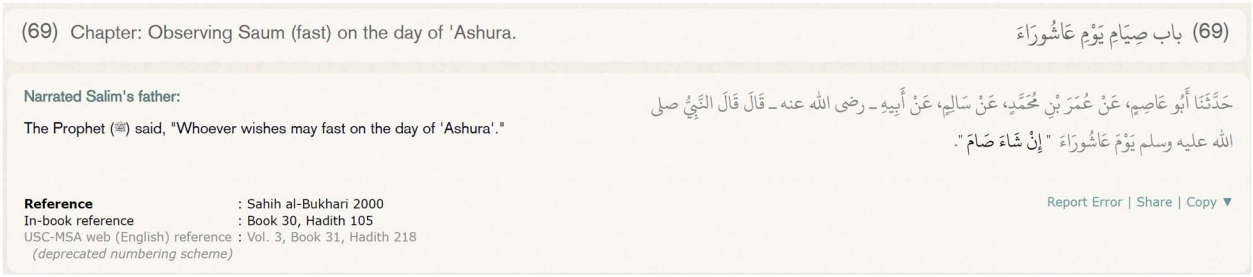
حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كَانَ عَاشُورَاءُ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ " مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ ".

Reference : Sahih al-Bukhari 4501
In-book reference : Book 65, Hadith 28
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 28
(deprecated numbering scheme)

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[3] Narrated Salim's father, The Prophet (ﷺ) said, "Whoever wishes may fast on the day of 'Ashura'."

https://sunnah.com/bukhari:2000



(69) Chapter: Observing Saum (fast) on the day of 'Ashura.

(69) باب صِيَامِ يَوْمِ عَاشُورَاءَ

Narrated Salim's father:

The Prophet (ﷺ) said, "Whoever wishes may fast on the day of 'Ashura'."

حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ " إِنْ شَاءَ صَامَ ".

Reference : Sahih al-Bukhari 2000
In-book reference : Book 30, Hadith 105
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 218
(deprecated numbering scheme)

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[4] Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (ﷺ) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (ﷺ) said, 'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

https://sunnah.com/muslim:1126



(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (ﷺ) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (ﷺ) said:

'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

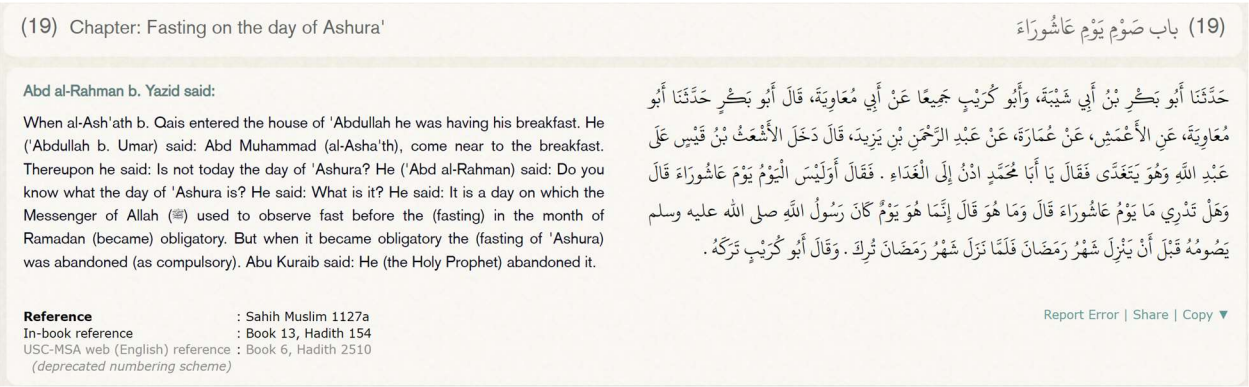
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، رضى الله عنهما أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ وَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم صَامَهُ وَالْمُسْلِمُونَ قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ فَلَمَّا افْتُرِضَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ " .

Reference : Sahih Muslim 1126a
In-book reference : Book 13, Hadith 148
USC-MSA web (English) reference : Book 6, Hadith 2504

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[5] Abd al-Rahman b. Yazid said, When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah (ﷺ) used to observe fast before the (fasting) in the month of Ramadan (became) obligatory. But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it.

https://sunnah.com/muslim:1127



(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

Abd al-Rahman b. Yazid said:

When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast. He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah (ﷺ) used to observe fast before the (fasting) in the month of Ramadan (became) obligatory. But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it.

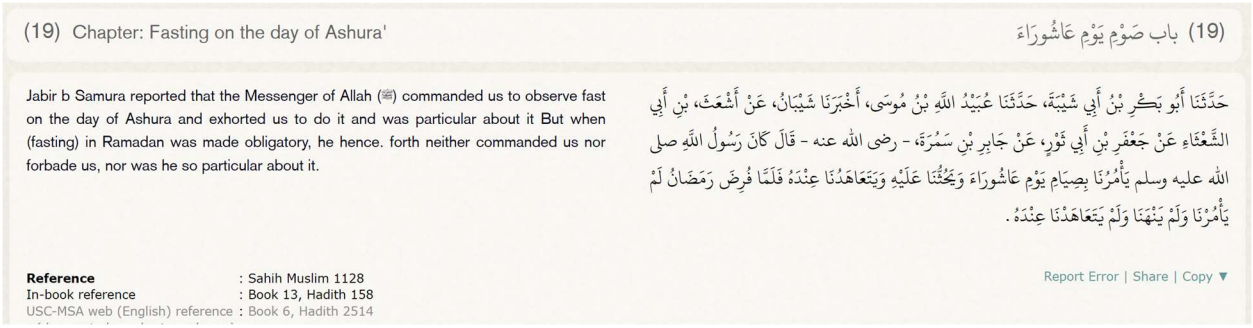
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ دَخَلَ الأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ وَهُوَ يَتَغَدَّى فَقَالَ يَا أَبَا مُحَمَّدٍ ادْنُ إِلَى الْغَدَاءِ . فَقَالَ أَوَلَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ قَالَ وَهَلْ تَدْرِي مَا يَوْمُ عَاشُورَاءَ قَالَ وَمَا هُوَ قَالَ إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تُرِكَ . وَقَالَ أَبُو كُرَيْبٍ تَرَكَهُ .

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Reference : Sahih Muslim 1127a
In-book reference : Book 13, Hadith 154
USC-MSA web (English) reference : Book 6, Hadith 2510
(deprecated numbering scheme)

[6] Jabir b Samura reported that the Messenger of Allah (ﷺ) commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it. But when (fasting) in Ramadan was made obligatory, he henceforth neither commanded us nor forbade us, nor was he so particular about it.

https://sunnah.com/muslim:1128



(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

Jabir b Samura reported that the Messenger of Allah (ﷺ) commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it But when (fasting) in Ramadan was made obligatory, he hence. forth neither commanded us nor forbade us, nor was he so particular about it.

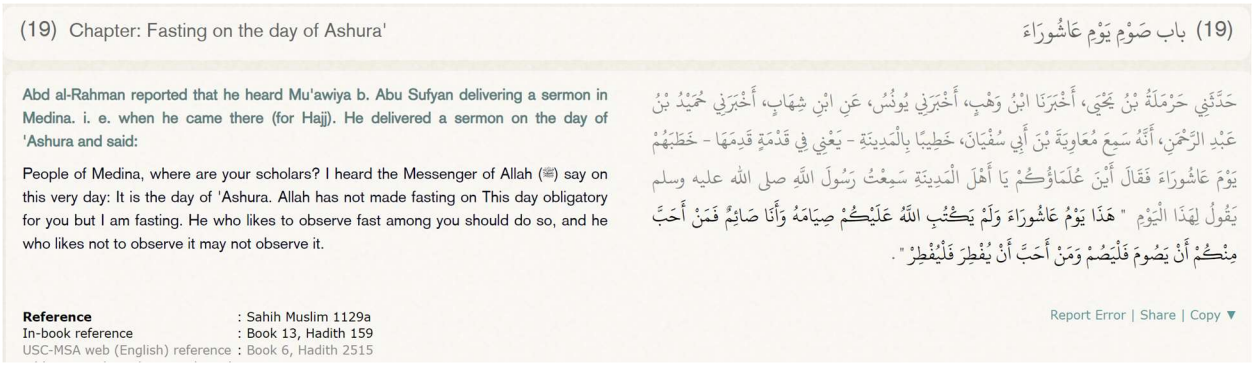
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَخْبَرَنَا شَيْبَانُ، عَنْ أَشْعَثَ، بْنِ أَبِي الشَّعْثَاءِ عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، - رضى الله عنه - قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهُ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ .

Reference : Sahih Muslim 1128
In-book reference : Book 13, Hadith 158
USC-MSA web (English) reference : Book 6, Hadith 2514

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[7] Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said, People of Medina, where are your scholars? I heard the Messenger of Allah (ﷺ) say on this very day: It is the day of 'Ashura. Allah has not made fasting on This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it.

https://sunnah.com/muslim:1129



(19) Chapter: Fasting on the day of Ashura'

(19) باب صَوْمِ يَوْمِ عَاشُورَاءَ

Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said:

People of Medina, where are your scholars? I heard the Messenger of Allah (ﷺ) say on this very day: It is the day of 'Ashura. Allah has not made fasting on This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it.

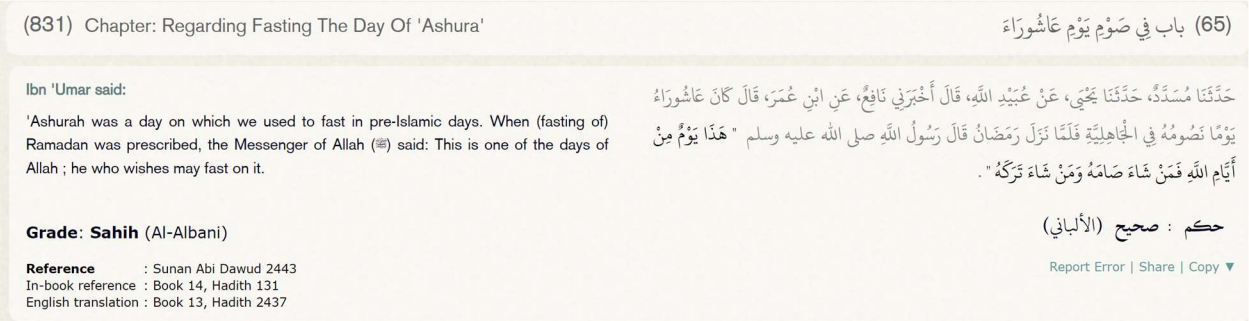
حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيبًا بِالْمَدِينَةِ - يَعْنِي فِي قَدْمَةٍ قَدِمَهَا - خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ أَيْنَ عُلَمَاؤُكُمْ يَا أَهْلَ الْمَدِينَةِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ لِهَذَا الْيَوْمِ " هَذَا يَوْمُ عَاشُورَاءَ وَلَمْ يَكْتُبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ وَأَنَا صَائِمٌ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ وَمَنْ أَحَبَّ أَنْ يُفْطِرَ فَلْيُفْطِرْ " .

Reference : Sahih Muslim 1129a
In-book reference : Book 13, Hadith 159
USC-MSA web (English) reference : Book 6, Hadith 2515

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[8] Ibn 'Umar said, 'Ashurah was a day on which we used to fast in pre-Islamic days (i.e *jahiliyyah*). When (fasting of) Ramadan was prescribed, the Messenger of Allah (ﷺ) said: This is one of the days of Allah ; he who wishes may fast on it.

https://sunnah.com/abudawud:2443



(831) Chapter: Regarding Fasting The Day Of 'Ashura'

(65) باب فِي صَوْمِ يَوْمِ عَاشُورَاءَ

Ibn 'Umar said:

'Ashurah was a day on which we used to fast in pre-Islamic days. When (fasting of) Ramadan was prescribed, the Messenger of Allah (ﷺ) said: This is one of the days of Allah ; he who wishes may fast on it.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا نَزَلَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ " .

Grade: **Sahih** (Al-Albani)

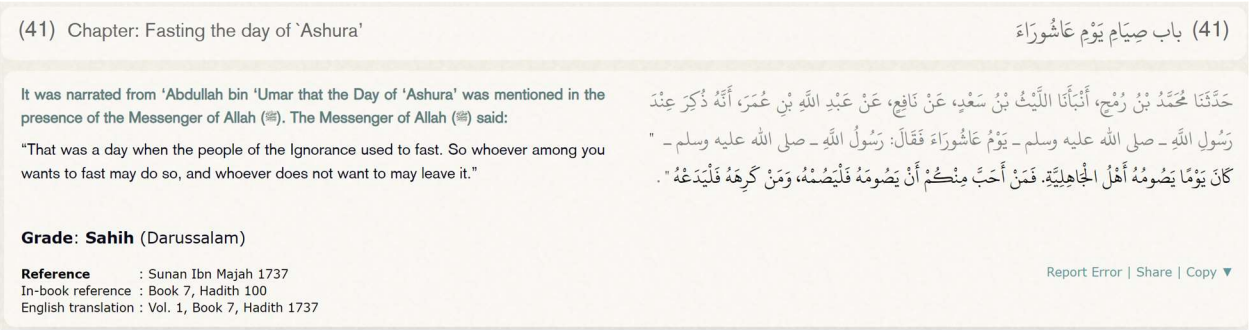
حكم : صحيح (الألباني)

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Reference : Sunan Abi Dawud 2443
In-book reference : Book 14, Hadith 131
English translation : Book 13, Hadith 2437

[9] It was narrated from ‘Abdullah bin ‘Umar that the Day of ‘Ashura’ was mentioned in the presence of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, That was a day when the people of the Ignorance (i.e jahiliyyah) used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it.”

https://sunnah.com/ibnmajah:1737



(41) Chapter: Fasting the day of `Ashura'

(41) باب صِيَامِ يَوْمِ عَاشُورَاءَ

It was narrated from ‘Abdullah bin ‘Umar that the Day of ‘Ashura’ was mentioned in the presence of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said:

“That was a day when the people of the Ignorance used to fast. So whoever among you wants to fast may do so, and whoever does not want to may leave it.”

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ـ صلى الله عليه وسلم ـ يَوْمُ عَاشُورَاءَ فَقَالَ: رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " كَانَ يَوْمًا يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَهُ فَلْيَدَعْهُ " .

Grade: **Sahih** (Darussalam)

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Reference : Sunan Ibn Majah 1737
In-book reference : Book 7, Hadith 100
English translation : Vol. 1, Book 7, Hadith 1737

3 – Traditions narrated from Ibn Abbas (ra) and others, Ashura was the day (all wordings from the ahadith)

Exploring traditions from Ibn Abbas (ra), as to be found in the 6 Sihah as-Sittah, and categorized as "Sahih" ahadith

While all traditions state that "Jews were fasting on Ashura", there are two notable exceptions, where Ashura was considered a day which "Jews and Christians" held in high esteem and also where the Prophet ('s) died "before" he could fast on the 9th

[1] Narrated Ibn `Abbas. When the Prophet (ﷺ) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet (ﷺ) said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."
https://sunnah.com/bukhari:4680

Other traditions with the same import

[2] https://sunnah.com/bukhari:4737

[3] https://sunnah.com/bukhari:2004

[4] https://sunnah.com/bukhari:3397

[5] https://sunnah.com/bukhari:3943

[6] https://sunnah.com/muslim:1130a

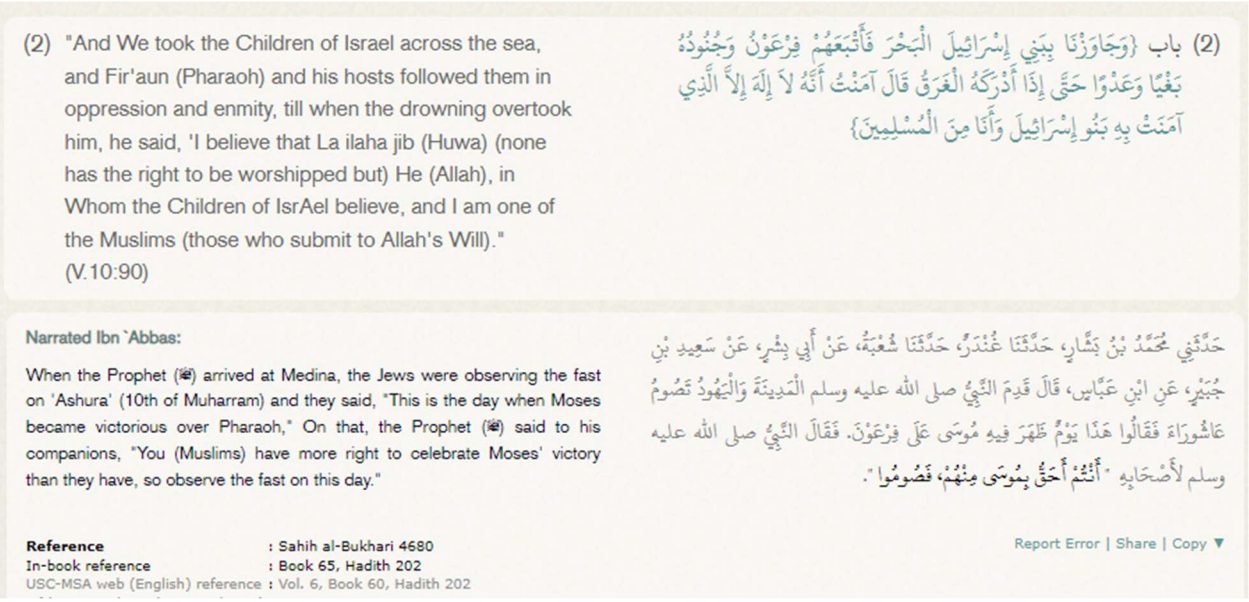
[7] Notice the inclusion of how "Jews and Christians hold" Ashura in high esteem
Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him, Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.

https://sunnah.com/muslim:1134a

[8] Notice, that the Prophet ('s) died before he could fast on the "9th"
Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him, Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.
https://sunnah.com/muslim:1134a

[1] Narrated Ibn `Abbas. When the Prophet (ﷺ) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet (ﷺ) said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

https://sunnah.com/bukhari:4680



(2) "And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) and his hosts followed them in oppression and enmity, till when the drowning overtook him, he said, 'I believe that La ilaha jib (Huwa) (none has the right to be worshipped but) He (Allah), in Whom the Children of IsrAel believe, and I am one of the Muslims (those who submit to Allah's Will)." (V.10:90)

(2) باب {وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لاَ إِلَهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ}

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet (ﷺ) said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day."

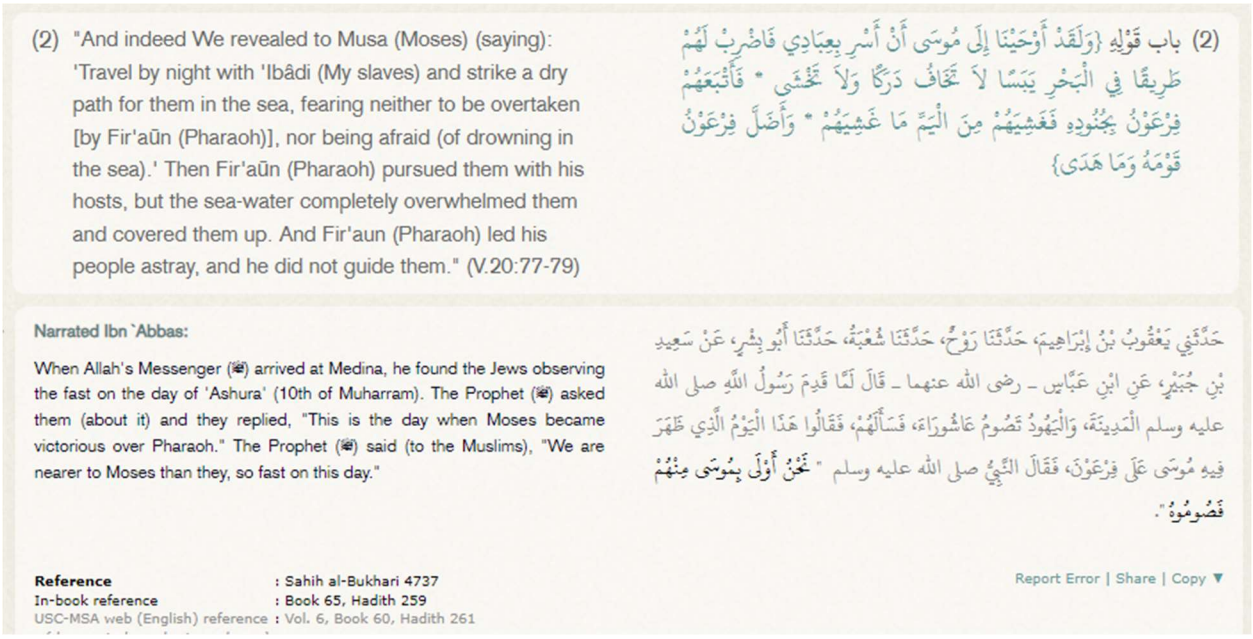
حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَقَالُوا هَذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم لأَصْحَابِهِ " أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ، فَصُومُوا ".

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Reference : Sahih al-Bukhari 4680
In-book reference : Book 65, Hadith 202
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 202

[2] Narrated Ibn `Abbas, When Allah's Messenger (ﷺ) arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet (ﷺ) asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet (ﷺ) said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

https://sunnah.com/bukhari:4737



(2) "And indeed We revealed to Musa (Moses) (saying): 'Travel by night with 'Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aūn (Pharaoh)], nor being afraid (of drowning in the sea).' Then Fir'aūn (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up. And Fir'aun (Pharaoh) led his people astray, and he did not guide them." (V.20:77-79)

(2) باب قَوْلِهِ {وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لاَ تَخَافُ دَرَكًا وَلاَ تَخْشَى * فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ * وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى}

Narrated Ibn `Abbas:

When Allah's Messenger (ﷺ) arrived at Medina, he found the Jews observing the fast on the day of 'Ashura' (10th of Muharram). The Prophet (ﷺ) asked them (about it) and they replied, "This is the day when Moses became victorious over Pharaoh." The Prophet (ﷺ) said (to the Muslims), "We are nearer to Moses than they, so fast on this day."

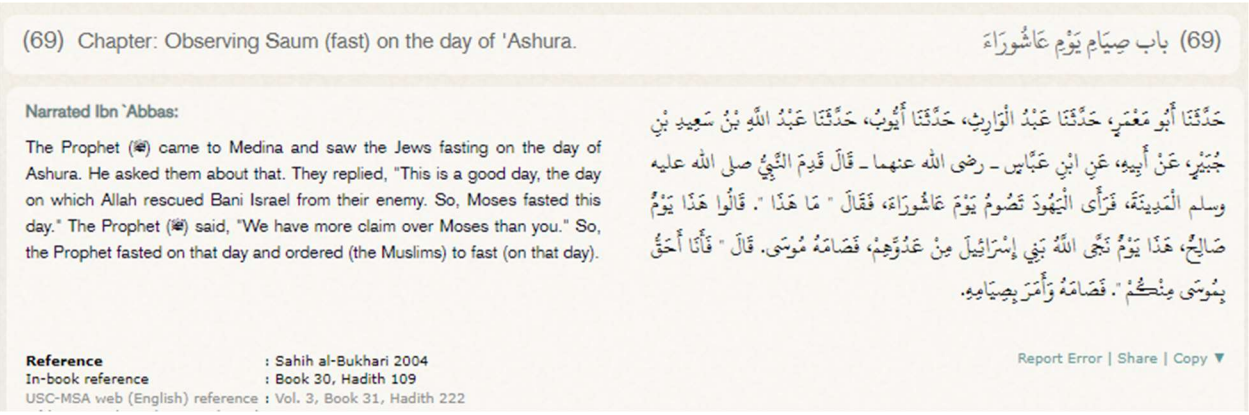
حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ، وَالْيَهُودُ تَصُومُ عَاشُورَاءَ، فَسَأَلَهُمْ، فَقَالُوا هَذَا الْيَوْمُ الَّذِي ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْهُمْ فَصُومُوهُ ".

Reference : Sahih al-Bukhari 4737
In-book reference : Book 65, Hadith 259
USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 261

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[3] Narrated Ibn `Abbas, The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day)

https://sunnah.com/bukhari:2004



(69) Chapter: Observing Saum (fast) on the day of 'Ashura.

(69) باب صِيَامِ يَوْمِ عَاشُورَاءَ

Narrated Ibn `Abbas:

The Prophet (ﷺ) came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet (ﷺ) said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ " مَا هَذَا ". قَالُوا هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ " فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

Reference : Sahih al-Bukhari 2004
In-book reference : Book 30, Hadith 109
USC-MSA web (English) reference : Vol. 3, Book 31, Hadith 222

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[4] Narrated Ibn `Abbas, When the Prophet (ﷺ) came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet (ﷺ) said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

https://sunnah.com/bukhari:3397



(24) Chapter: The Statement of Allah Taa'la: "And to Moses Allah spoke directly."

(24) بَابُ قَوْلِ اللَّهِ تَعَالَى: {وَهَلْ أَتَاكَ حَدِيثُ مُوسَى}، {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

Narrated Ibn `Abbas:

When the Prophet (ﷺ) came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet (ﷺ) said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنِ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا، يَعْنِي عَاشُورَاءَ، فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصَامَ مُوسَى شُكْرًا لِلَّهِ. فَقَالَ " أَنَا أَوْلَى بِمُوسَى مِنْهُمْ ". فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

Reference : Sahih al-Bukhari 3397
In-book reference : Book 60, Hadith 70
USC-MSA web (English) reference : Vol. 4, Book 55, Hadith 609

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[5] Narrated Ibn `Abbas, When the Prophet (ﷺ) arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Messenger (ﷺ) said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

https://sunnah.com/bukhari:3943



(52) Chapter: The coming of the Jews to the Prophet (saws) on his arrival at Al-Madina

(52) باب إِتْيَانِ الْيَهُودِ النَّبِيَّ صلى الله عليه وسلم حِينَ قَدِمَ الْمَدِينَةَ

Narrated Ibn `Abbas:

When the Prophet (ﷺ) arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Messenger (ﷺ) said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ لَمَّا قَدِمَ النَّبِيُّ صلى الله عليه وسلم الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا هَذَا الْيَوْمُ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ ". ثُمَّ أَمَرَ بِصَوْمِهِ.

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Reference : Sahih al-Bukhari 3943
In-book reference : Book 63, Hadith 167
USC-MSA web (English) reference : Vol. 5, Book 58, Hadith 279

[6] Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (ﷺ) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said, It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Messenger of Allah (ﷺ) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

https://sunnah.com/muslim:1130a



Sahih Muslim » The Book of Fasting - كتاب الصيام

Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (may peace be upon him) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said:

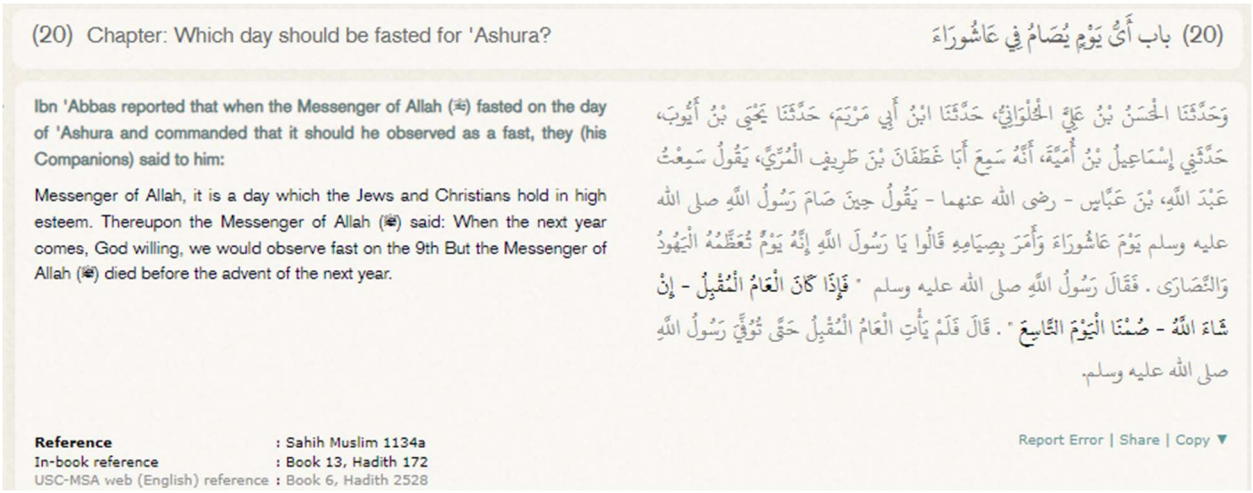
It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Apostle of Allah (may peace be upon him) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ، عَبَّاسٍ - رضى الله عنهما - قَالَ قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ فَوَجَدَ الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ فَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ " . فَأَمَرَ بِصَوْمِهِ .

Reference : Sahih Muslim 1130a
In-book reference : Book 13, Hadith 162
USC-MSA web (English) reference : Book 6, Hadith 2518

[7] Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him, Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.

https://sunnah.com/muslim:1134a



(20) Chapter: Which day should be fasted for 'Ashura?

(20) باب أَىُّ يَوْمٍ يُصَامُ فِي عَاشُورَاءَ

Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him:

Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.

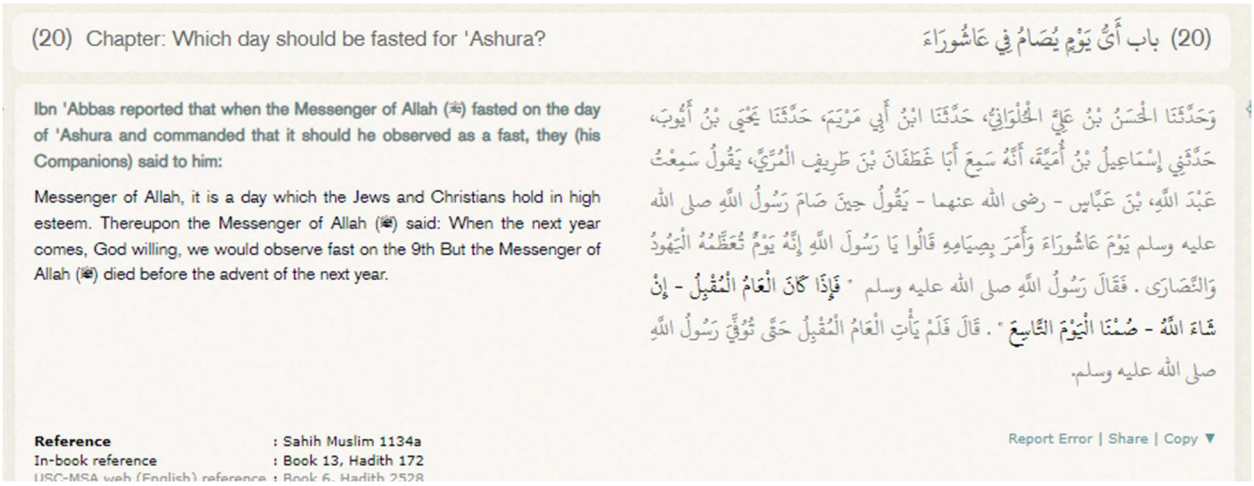
وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ، بْنَ عَبَّاسٍ - رضى الله عنهما - يَقُولُ حِينَ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللَّهُ - صُمْنَا الْيَوْمَ التَّاسِعَ " . قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih Muslim 1134a
In-book reference : Book 13, Hadith 172
USC-MSA web (English) reference : Book 6, Hadith 2528

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[8] Ibn 'Abbas reported that when the Messenger of Allah (ﷺ) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him, Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (ﷺ) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (ﷺ) died before the advent of the next year.

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وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ، حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّهُ سَمِعَ أَبَا غَطَفَانَ بْنَ طَرِيفٍ الْمُرِّيَّ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ، بْنَ عَبَّاسٍ - رضى الله عنهما - يَقُولُ حِينَ صَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمَ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تُعَظِّمُهُ الْيَهُودُ وَالنَّصَارَى . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللَّهُ - صُمْنَا الْيَوْمَ التَّاسِعَ " . قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوُفِّيَ رَسُولُ اللَّهِ صلى الله عليه وسلم.

Reference : Sahih Muslim 1134a
In-book reference : Book 13, Hadith 172
USC-MSA web (English) reference : Book 6, Hadith 2528

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The Prophet's ('s) sermon, abolishing everything pre-Islamic, i.e. jahiliyyah

…….. Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished.

https://sunnah.com/muslim:1218a, from Jafar b. Muhammad ('a)

Wouldn't this thus abolish the fast of "Ashura" ?

Questions to think about the "Fast of Ashura".

When ever we think of fasting, we know the rules and regulations that pertain to fasting that are delineated in Sura al-Baqarah. These verses as all muslims maintain were revealed "after" the Fast of Ashura, i.e the 2nd Year of the hijrah

For those who are fasting on 'Ashura (may God accept your fast), let me ask you these questions
What rules and regulations did the Prophet ('s) follow or encourage his followers to adhere to, especially when the Quran hadnt revealed the injunctions related to fasting, did the Prophet ('s)

a. follow the rules and regulations of the pre-Islamic arabs, i.e. the Jahiliyyah ?

b. follow the rules and regulations of the Jews, i.e. their shariah ? or the Christians as one hadith states ?

See, we "assume" today when we fast, Quran + Sunnah had all the rules and regulations enunciated for us, what was the "exact" nature of the fast of the Prophet ('s), especially when none of the laws related to fasting were known or revealed to him ?

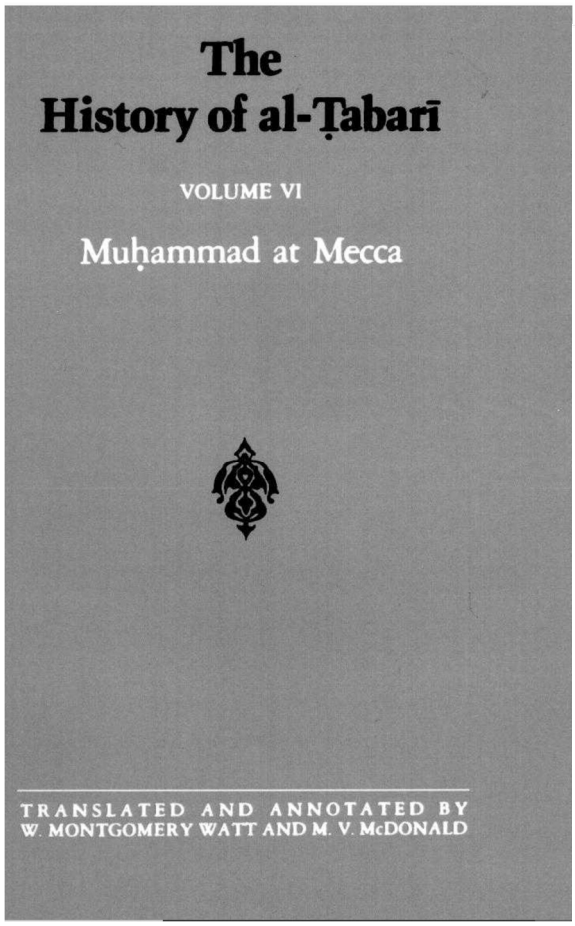
As was evidenced that the fast of "Ashura" was infact a fast of the pre-Islamic arabs, how do we reconcile it with this authentic hadith, where the Prophet ('s), stated,

Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! **Everything pertaining to the Days of Ignorance is under my feet completely abolished**
https://sunnah.com/muslim:1218a

Wouldnt the fast of Ashura be considered to be abolished, if not, why not ?

What specific value does this fast hold with respect to solidarity with the Jews, if we dont fast on the same Calendar as the Jews fasted ? If we are to have solidarity with the Jewish faith, then fast on Yawm al-Kippur, so they are aware that we are fasting in the spirit that we also have a "right over Moses" ?

Think about it.



Muḥammad b. al-Sā'ib al-Kalbī—'Abd al-Ḥamīd b. Abī 'Abs b. Muḥammad b. Abī 'Abs b. Jabr—his father: In the night, Quraysh heard a voice on (the hill of) Abū Qubays saying;

If the two Sa'ds accept Islam, Muḥammad will no longer
fear the opposition of any opponent in Mecca.

[1242] The next morning Abū Sufyān said, "Who are the two Sa'ds? Sa'd Bakr? Sa'd Tamīm? Sa'd Hudhaym?" The following night they heard the voice saying:

Sa'd, Sa'd of the Aws, be a helper *(nāṣir)*
and Sa'd, Sa'd of the noble Khazraj,
Respond to him who calls you to right guidance,
and wish
through God for the object of desire in Paradise
of one who knows.
God's reward for the seeker after right guidance
is pavilioned gardens of Paradise.

In the morning, Abū Sufyān said, "By God it is Sa'd b. Mu'ādh and Sa'd b. 'Ubādah."[234]

The Messenger of God Arrives in al-Madīnah

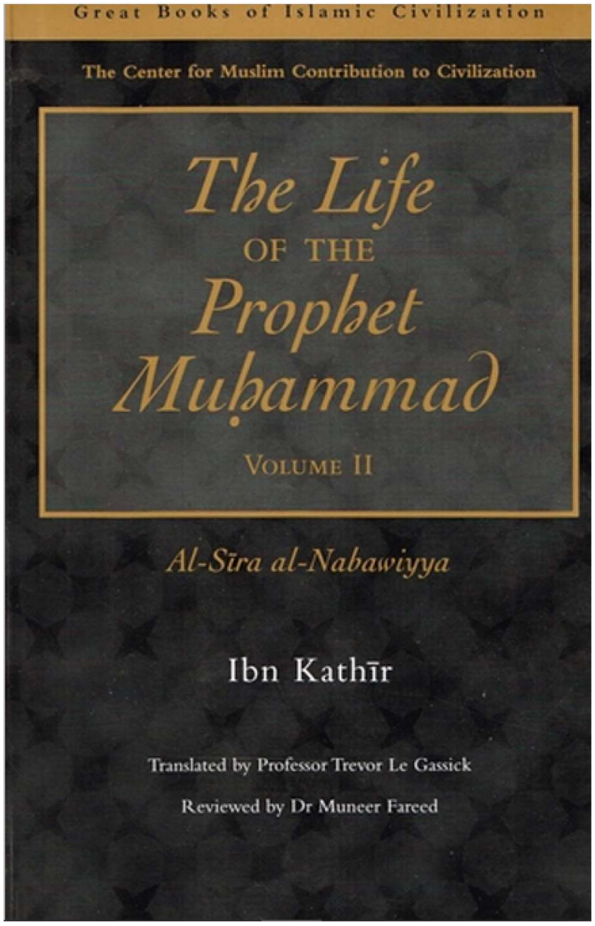
Abū Ja'far (al-Ṭabarī): Their guide brought them to Qubā'[235] in the quarter of the Banū 'Amr b. 'Awf on Monday, the twelfth of Rabī' I (September 24, 622) when the heat of the forenoon had grown intense and the sun had almost reached its midpoint in the sky.

Ibn Ḥumayd—Salamah—Muḥammad b. Isḥāq—Muḥammad b. Ja'far b. al-Zubayr—'Urwah b. al-Zubayr—'Abd al-Raḥmān b. 'Uwaym b. Sā'idah—some men of his clan from the Companions of the Messenger of God:[236] When we heard that the Messenger of God had left Mecca and we were expecting his arrival, we used to go out after the morning prayer to the far side of our (lava-flow)

234. Sa'd b. Mu'ādh was the chief of the clan of 'Abd al-Ashhal of the tribe of the Aws, and was the leader of all the Muslims of al-Madīnah until he died of wounds received in the siege of al-Madīnah in A.D. 627. Sa'd b. 'Ubādah was chief of the clan of Sā'idah of the tribe of al-Khazraj; he was latterly the leading man of the Khazraj, and after A.D. 627 of the Muslims of al-Madīnah as a whole.
235. A district in the south of the oasis of al-Madīnah.
236. Ibn Hishām, *Sīrah*, 333-35.

1	2	3	4	5	6	7	8	9	10	11	12
		Year of Hijrah									
Muharram	Safar	Rabi al-Awwal	Rabi al-Thani	Jumada al-Awwal	Jumada al-Thani	Rajab	Shaban	Ramadan	Shawwal	Dhu al-Qadah	Dhu al-Hijjah

Ibn Kathir. Traslated by Trevor Le Gassick - Al-Sira al-Nabawiyya (The Life of the Prophet Muhammad), Volume II, @ www.libgen.is



Ibn Isḥāq continued, "Concerning what they had agreed upon that day, God revealed, among others, the following verses, 'And when the disbelievers plotted to confine, kill or exile you they made plans; but God makes plans and He is the best planner of all' (*sūrat al-Anfāl*; VIII, v.30).

"And there was the verse, 'Or do they say he is a poet; we await for him incidents of fate.' Say: 'Do await! I with you am one who awaits!'" (*sūrat al-Ṭūr*; LII, v.30–1).

Ibn Isḥāq continued, "And so God gave His permission to His Prophet (ṢAAS) to emigrate."

Chapter: The emigration of the Messenger of God (ṢAAS) from Mecca to Medina accompanied by Abū Bakr "the Trusting", God be pleased with him.

That event marks the beginning of the Islamic era as was agreed upon by the *ṣaḥāba*, "the Companions", during the rule of ʿUmar, as we have shown in the biography of ʿUmar, God be pleased with him and with them all.

Al-Bukhārī stated, ʿMaṭar b. al-Faḍl related to us, quoting Rawḥ, quoting Hishām quoting ʿIkrima, from Ibn ʿAbbās, who said, "The Prophet (ṢAAS) received his mission when he was 40 years old. He continued in Mecca receiving revelation for 13 years and then was ordered to emigrate. He did so for 10 years, then died at the age of 63.

"His emigration took place in the month of Rabiʿ al-Awwal in the 13th year of his mission, on a Monday."

Similarly Imām Aḥmad recounted from Ibn ʿAbbās, who said, "Your Prophet was born on a Monday, left Mecca on a Monday, first received revelation on a Monday, entered Medina on a Monday and died on a Monday."

Muḥammad b. Isḥāq stated, "Whenever Abū Bakr asked permission from the Messenger of God (ṢAAS) to emigrate, he would be told, 'Don't be in a hurry. God may well give you a companion.' And Abū Bakr hoped it would be the Messenger of God (ṢAAS), and that he was really referring to himself.

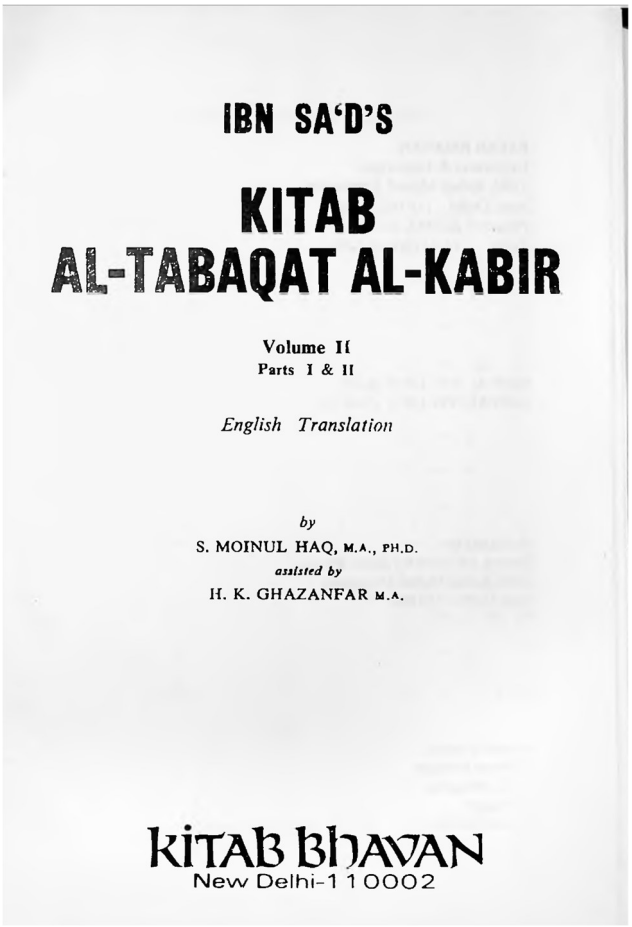
"He therefore purchased two camels which he kept and fed at his home to be prepared."

According to al-Wāqidī, he paid 800 dirhams for them both.

Ibn Isḥāq continued, "A man in whom I have confidence related to me, from ʿUrwa b. al-Zubayr, from ʿĀʾisha, mother of the faithful, who said, 'The Messenger of God (ṢAAS) would go without fail to Abū Bakr's house either in the morning or the evening. Eventually that day arrived when God gave the Messenger of God (ṢAAS) permission to emigrate, to leave Mecca and his people there. He came to us that day at midday, a time unusual for him.

"'When Abū Bakr saw him, he said, "The Messenger of God (ṢAAS) can only have come at this hour because something has happened."

1	2	3	4	5	6	7	8	9	10	11	12
		Year of Hijrah									
Muharram	Safar	Rabi al-Awwal	Rabi al-Thani	Jumada al-Awwal	Jumada al-Thani	Rajab	Shaban	Ramadan	Shawwal	Dhu al-Qadah	Dhu al-Hijjah



IBN SA'D'S

KITAB AL-TABAQAT AL-KABIR

Volume II
Parts I & II

English Translation

by
S. MOINUL HAQ, M.A., PH.D.
assisted by
H. K. GHAZANFAR M.A.

KITAB BHAVAN
New Delhi-110002

Ibrāhīm Ibn 'Uqbah, he on the authority of his uncle Mūsā Ibn 'Uqbah; their narrations are intermingled; they said: The number of the *ghazwahs* of the Apostle of Allāh, may Allāh bless him, which he conducted personally, was twenty-seven, and (the number of) the *sariyyahs* which he despatched was forty-seven. In nine *ghazwahs* he took part in (actual) fighting. They were:

(1) al-Badr al-qitāl, (2) Uḥud, (3) al-Muraysi', (4) al-Khandaq, (5) Qurayẓah, (6) Khaybar, (7) the Victory of Makkah, (8) Ḥunayn, [P. 2] and (9) al-Ṭā'if. The consensus of opinion has been on this number.

According to some of their narrations he also fought in the battle of Banu al-Naḍīr, but Allāh had made it specially supererogatory for him. While returning from Khaybar he fought also in the *ghazwah* of Wādi al-Qurā and some of his Companions were slain. He fought also in al-Ghābah.

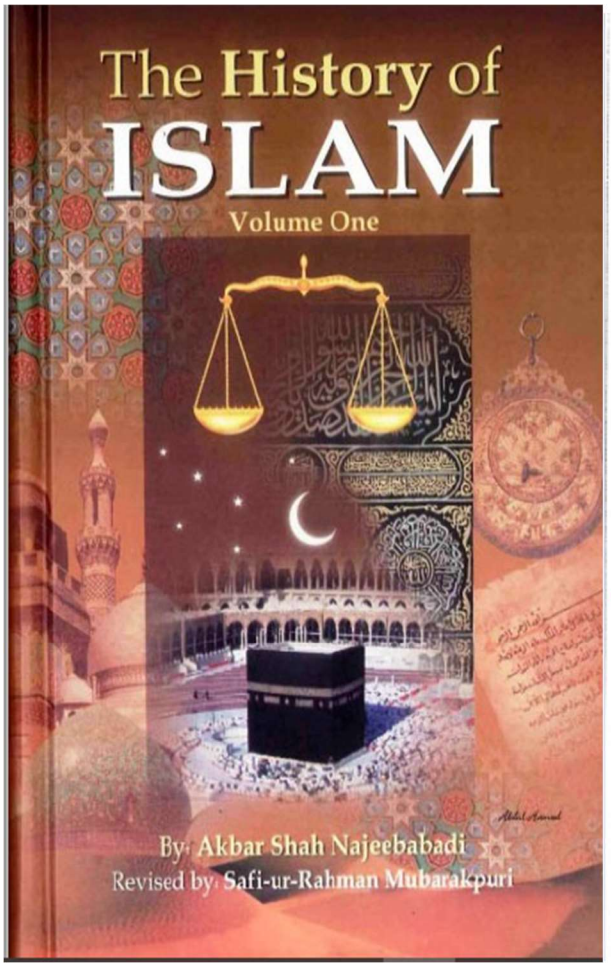
They said: The Apostle of Allāh, may Allāh bless him arrived at al-Madīnah on Monday, 12 Rabi' al-Awwal (24 Sept. 622 A. C.)[2], having migrated from Makkah. The consensus of opinion is in its favour, but some people relate that he arrived on second Rabi' al-Awwal (14 Sept. 622 A.C.). The Apostle of Allāh, may Allāh bless him, prepared the first flag for Ḥamzah Ibn 'Abd al-Muṭṭalib in the month of Ramaḍān (March-April, 623 A.C.) in the seventh month after the migration of the Apostle of Allāh, may Allāh bless him.[3] It was a white flag which Abū Marthad Kannāz Ibn al-Ḥusayn al-Ghanawi, an ally of Ḥamzah Ibn 'Abd al-Muṭṭalib, bore. The Apostle of Allāh, may Allāh bless him, sent him (Ḥamzah) with thirty *Muhājirs*. Some (narrators) said: Half of them were *Muhājirs* and the other half were *Anṣārs*. But according to the

1 This means Ghazwah al-Badr al-Kubrā in which actual fighting took place in 2 H.

2 According to Mahler's calculation the date of *hijrah* corresponded to 24th September, A. C. 622 while Sir William Muir gives 28 June, A. C. 622. See. *The Life of Muhammad*, (Edinburgh, 1912), p. 168. He has followed M. Causin's calculation.

3 *Cf.* Tabarī, (Cairo, 1939), Vol. II, p. 120.

1	2	3	4	5	6	7	8	9	10	11	12
		Year of Hijrah									
Muharram	Safar	Rabi al-Awwal	Rabi al-Thani	Jumada al-Awwal	Jumada al-Thani	Rajab	Shaban	Ramadan	Shawwal	Dhu al-Qadah	Dhu al-Hijjah



Prophet ﷺ stayed in the house of Abu Ayub Ansâri ؓ for six months and a few days. The mosque built during the time of the Prophet ﷺ saw no change before the caliphate of Umar ؓ. During his caliphate, it underwent an expansion for the first time. Uthmân bin Affân ؓ strengthened it. During the time of Walid bin Abdul-Mâlik, it saw more expansion with the inclusion of the dwellings of the noble wives of the Prophet ﷺ. Mâmun Rashid Abbâsi adorned the mosque beautifully. The Prophet ﷺ was in the house of Abu Ayub Ansâri ؓ when he sent Zaid bin Hârithah and Abu Râfi ؓ to bring Fâtimah, Umm Kulthum, Saudah bint Zam'ah, Usâmah bin Zaid and his mother, Umm Aiman ؓ. Abdullah bin Abu Bakr ؓ also, along with his relatives, accompanied them. Talhah bin Ubaidullah ؓ also joined the caravan. After the arrival of these people, the Prophet ﷺ shifted to his newly built house.

Calendar Year

Until now the year of Prophethood was being used to keep account of the time. It is notable that the name and the order of the lunar months are the same as was the custom in Arabia from before. Thus the first year of Prophethood elapsed just in a few months. This is the reason why the entry of the Prophet ﷺ into Al-Madinah is being reported in the month of Rabi' Al-Awwal, the 14th year of the Prophethood, while his Prophethood was actually spread over a span of 12½ years. Similarly, the Hijrah Calendar starts from the Prophet's emigration to Al-Madinah. Since he ﷺ had come to Al-Madinah on Rabi' Al-Awwal 12, the first Hijrah year began from Muharram; Thus the Prophet ﷺ stayed in the house of Abu Ayub Ansâri ؓ until the 2nd Hijrah year.

First Year of Migration

Among the events of the first year of migration, the construction of the Prophet's Mosque and his house, and the arrival of the rest of the believers to Al-Madinah has already been mentioned. The death of *Abu Umâmah As'ad bin Zurârah ؓ is worthy of mention here.* Abu Umâmah ؓ was not suffering from any disease. All of sudden he fell ill and passed away. When this sad news was given the Prophet ﷺ, he remarked, "The polytheists have got an opportunity to say, 'what

1	2	3	4	5	6	7	8	9	10	11	12
		Year of Hijrah									
Muharram	Safar	Rabi al-Awwal	Rabi al-Thani	Jumada al-Awwal	Jumada al-Thani	Rajab	Shaban	Ramadan	Shawwal	Dhu al-Qadah	Dhu al-Hijjah